بسم الله الرحمن الرحيم

Sharh Al Bulugh Al Maram

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Book 2 Chapter 17 (Clothing) Pages 191
Hadith no: 547 to 556

باب اللباس
Chapter 17: Clothing

-clothing is used to cover our private parts, its importance should not be underestimated

O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts, etc.) and as an adornment, and the raiment of righteousness, that is better. Such are among the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, that they may remember (i.e. leave falsehood and follow truth).

(Al-A'raf 7:26)

-the shaiytan and his henchmen rather you don't wear clothing

O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawāf of) the Ka'bah, and eat and drink but waste not by extravagance, certainly He (Allāh) likes not Al-Musrifûn (those who waste by extravagance).

(Al-A'raf 7:31)

Then We said: "O Adam! Verily, this is an enemy to you and to your wife. So let him not get you both out of Paradise, so that you be distressed in misery.

(Ta-Ha 20:117)

Verily, you have (a promise from Us) that you will never be hungry therein nor naked.

(Ta-Ha 20:118)

And you (will) suffer not from thirst therein nor from the sun's heat.

(Ta-Ha 20:119)

These ayah tell you that food, clothing and shelter are barakas from Allah
-and the shaitan doesn't like clothing

O Children of Adam! Let not Shaitān (Satan) deceive you, as he got your parents [Adam and Hawwa (Eve)] out of Paradise, stripping them of their raiment's, to show them their private parts. Verily, he and Qabīluhu (his soldiers from the jinns or his tribe) see you from where you cannot see them. Verily, We made the Shayātin (devils) Auliyā' (protectors and helpers) for those who believe not.

(Al-A'raf 7:27)

And when they commit a Fāhisha (evil deed, going round the Ka'bah in naked state, every kind of unlawful sexual intercourse, etc.), they say: "We found our fathers doing it, and Allāh has commanded us of it." Say: "Nay, Allāh never commands of Fāhisha. Do you say of Allāh what you know not?

(Al-A'raf 7:28)

-he likes to look at your private parts and this is why you make the dua before entering
the toilet
-so people with no tauheed have no morality
-the Arabs before Islam used to make tawaf naked
-clothing is very important and one of the ways to the heart of your wife
-it is one of the best gifts you can give her

THE ISLAMIC GUIDANCE ON CLOTHING

عن أبي عامر الأشعري - رضي الله عنه - قال: قال رسول الله - صلى الله عليه وسلم: «ليكونن من أمتي أقوام يستحلون الحر والحرير». رواه أبو داود، وأصله في البخاري

547. Abu 'Amir al-Ash'ari (RAA) narrated, 'The Messenger of Allah (*Sallallahu alayhi wa sallam*) said, "There will be among my followers, some people who will make Halal (lawful) a woman's vagina (i.e. adultery) and silk (which is forbidden for men)."

[Related by Abu Dawud and Al-Bukhari]

وعن حذيفة - رضي الله عنه - قال: نهى النبي - صلى الله عليه وسلم - أن نشرب في آنية الذهب والفضة، وأن نأكل فيها، وعن لبس الحرير والديباج، وأن نجلس عليه. رواه البخاري

548. Abu Hudhaifah Ibn Al-Yaman (RAA) narrated, 'The Messenger of Allah (*Sallallahu alayhi wa sallam*) prohibited us from eating and drinking from gold and silver vessels. He also forbade us from wearing clothes made of silk or brocade (i.e. the men but it is lawful for women) or to sit on them.'

[Related by Al-Bukhari]

-they will try to make it halal because it is haram (i.e. silk)

وعن عمر - رضي الله عنه - قال: نهى النبي - صلى الله عليه وسلم - عن لبس الحرير إلا موضع إصبعين، أو ثلاث، أو أربع. متفق عليه، واللفظ لمسلم

549. 'Umar (RAA) narrated, 'The Messenger of Allah (*Sallallahu alayhi wa sallam*) prohibited (men) from wearing silk, except for the size of two, three or four fingers.'

[Agreed upon and the wording is from Muslim]

-when we say it is haram it is just for males and not females
-what is the meaning of 2, 3 or fingers?
-sometimes you have a shirt and it is made of polyester but it has silk stripes in it

What is meant by the silk that is forbidden to men is natural silk that is taken from the silkworm. As for artificial silk, that is not included in the prohibition, because there is no statement that it is haraam in either the Qur'aan or Sunnah. If it is not narrated in the Qur'aan and Sunnah that a thing is forbidden, then it is permissible, because the basic principle concerning things is that they are permitted.

But some of these fabrics made from artificial silk may be very soft and like the fabric worn by women. These should be avoided by men, because what is required of men is to be tough and hard; softness is not appropriate for men.

[See al-Sharh al-Mumti', 2/207; Tawdeeh al-Ahkaam, 2/447]

-if the silk stripes is four fingers, then it is halal for men

وعن أنس - رضي الله عنه: أن النبي - صلى الله عليه وسلم - رخص لعبد الرحمن بن عوف، والزبير في قميص الحرير، في سفر، من حكة كانت بهما. متفق عليه

550. Anas (RAA) narrated, 'The Messenger of Allah (*Sallallahu alayhi wa sallam*) gave permission to 'Abdur Rahman bin 'Auf and Az-Zubair to sear silk clothing on a journey, as they were suffering from a skin irritation.'

[Agreed upon]

WHEN ARE MEN ALLOWED TO WEAR SILK

The scholars allowed men to wear silk in certain exceptional circumstances where there is shar'i evidence to support this, such as Muslim combatants in war who are allowed to wear silk in order to show off and annoy the enemy, which is a kind of psychological warfare. People who are sick may also be permitted to wear silk to relieve their suffering, as Anas reported that the Prophet (*Sallallahu alayhi wa sallam*) allowed 'Abd al-Rahmaan ibn 'Awf and Ibn al-Zubayr (may Allaah be pleased with them both) to wear silk because of a skin irritation that they suffered from.

(Reported by al-Bukhaari, 10/295, and Muslim, 3/1646).

The scholars also allowed men to wear garments containing four fingers' width of silk, because of the hadeeth of 'Umar ibn al-Khattaab (may Allaah be pleased with him) who said that the Prophet (*Sallallahu alayhi wa sallam*) forbade the wearing of silk except for an area the width of two fingers, or three or four."

(Reported by Muslim, 3/1644).

With regard to the matters mentioned in the question, the issue is not what a thing is called but what it really is. If the item that a man is going to wear is made of natural silk, then it is not permissible for him to wear it, no matter how it looks or feels, and no matter whether it is a shirt, pants, socks, a necktie or anything else. And Allaah knows best.

-the shaikhs don't like necktie, they call it the clothing of the kufaar
-however, you are allowed to wear it in cases of necessity
-for example if it is the dress code at the school or your workplace
-but it is not permissible to wear it just for the sake of it
-however, some scholars argue that it is not haram since it is not exclusive to one group

وعن علي - رضي الله عنه - قال: كساني النبي - صلى الله عليه وسلم - حلة سيراء، فخرجت فيها، فرأيت الغضب في وجهه، فشققتها بين نسائي. متفق عليه، وهذا لفظ مسلم

551. 'Ali (RAA) narrated, 'The Messenger of Allah (*Sallallahu alayhi wa sallam*) sent me a garment striped with silk (or made of pure silk, which is more likely) so I went out wearing it. I saw the Prophet (*Sallallahu alayhi wa sallam*) and he looked very angry (when seeing me wearing it), so I cut it up (and divided it) among my female (relatives).'

[Agreed upon and the wording is from Muslim]

وعن أبي موسى - رضي الله عنه - أن رسول الله - صلى الله عليه وسلم - قال «أحل الذهب والحرير لإناث أمتي، وحرم على ذكورهم». رواه أحمد، والنسائي، والترمذي وصححه

552. Abu Musa (RAA) narrated that the Messenger of Allah (*Sallallahu alayhi wa sallam*) said, "Gold and silk are Halal (lawful) for the females among my nation, but prohibited for the males."

[Related by Ahmad, An-Nasa'i and At-Tirmidhi]

وعن عمران بن حصين رضي الله عنهما؛ أن رسول الله - صلى الله عليه وسلم - قال: «إن الله يحب إذا أنعم على عبد أن يرى أثر نعمته عليه». رواه البيهقي

553.'Imran bin Husain (RAA) narrated that the Messenger of Allah (*Sallallahu alayhi wa sallam*) said, "When Allah bestows one of His favors upon a slave, He likes to see its effect on him."

[Related by Al-Baihaqi]

Hadith 553 means that it is not piety to be walking around in old clothing
-because the kufaar will say that Islam preaches poverty and makes you a second class citizen
-do not drive around in an old car or clothing
-the kufaar will lose respect for you
-so always let the baraka of Allah (swt) show on you

And proclaim the Grace of your Lord (i.e. the Prophet hood and all other Graces).

(Ad-Duha 93:11)

-do not nag and complain about your condition when you are around people

-that will stress people out
-this is not an Islamic behaviour and will push people away from you
-you are not allowed to beg except if you are struck by a disaster like fire outbreak
-or a charity working for the ummah

WHEN ARE WE IMITATING THE KUFAAR IN CLOTHING

CAN WE WEAR TROUSERS AND SUITS

I heard some people say that wearing pants and suits is haraam because it is an imitation of the kuffaar. Is this true?.

Praise be to Allaah.
Allaah has forbidden the Muslim to imitate the disbelievers, and the Prophet (*Sallallahu alayhi wa sallam*) spoke very sternly concerning that, as he said:

“Whoever imitates a people is one of them.” Narrated by Abu Dawood (4031) and classed as saheeh by al-Albaani in Saheeh Sunan Abi Dawood.

The prohibition on imitating the kuffaar applies only to that which is exclusively theirs and which is not common to them and the Muslims.

What explains the meaning of exclusivity is that if the person who does that action is seen it would be said of him that he belongs to the group which we are forbidden to imitate. This can only apply to actions which are not done by anyone but that group.
As for actions which are common to them and the Muslims, it is not correct to say that doing this is regarded as the forbidden type of imitation, because this action is not exclusive to them.

Based on that, the rulings on things that are only forbidden because they are imitation of the mushrikeen vary according to time and place, and according to different traditions and customs.

If that kind of clothing in a particular country is worn only by the kuffaar, then it is haraam for the Muslim to wear it in that country, but if in another country it is worn by both Muslims and kaafirs, then it is permissible to wear it in that country.

Nowadays, wearing pants or suits is not exclusive to the kaafirs; rather they are worn by Muslims in most countries and they do not think that wearing it is imitation of the kaafirs, because it is not exclusively theirs.

Based on this, wearing it is permissible and there is nothing wrong with it.
Shaykh Muhammad ibn ‘Uthaymeen (may Allaah have mercy on him) was asked: What is the guideline on the issue of imitating the kuffaar?

He replied:
Imitation of the kuffaar may be in appearance, clothing, food and other things because it is a general word which refers to a person doing something that is done exclusively by the kuffaar, in such a way that whoever sees him would think that he is one of the kuffaar. This is the guideline. But if the thing has become widespread among both Muslims and kaafirs, then this imitation is permissible, even if it was originally taken from the kuffaar, so long as it is not haraam in and of itself, such as wearing silk. End quote.

[Majmoo’ Duroos wa Fataawa al-Haram al-Makki (3/367)]

-the prohibition apllies only to that which exclusively theirs
-exclusively means the clothing for example is only worn by Hindus, Buddhist etc
-but if it is international then there is nothing wrong with that
-now a day wearing trousers is not exclusive to kufaar
-it is worn all over the world and the Muslim word too
-so it is not haram to wear them

IS IT HALAL TO WEAR NIKE

This well known registered trademark, Nike, which may be the most well known of sporting brands in the world, bears the name of the Greek goddess of victory. The founders of this company who chose this name were Philip Knight and Bill Bower man. They chose this name as a symbol of good luck and hope of victory for sportsmen who wore this brand and propagate the symbol of this god.

This is something well known that is stated in encyclopaedias. See Wikipedia.org on the internet. In an article on this topic in the well-known al-Mawrid dictionary it says:
Nike was the god of victory among the ancient Greeks, who was usually presented in the form of a winged maiden, carrying a crown in one hand and a palm branch in the other. End quote.

Al-Mawrid Qamoos Ingleezi 'Arabi (p. 613)

We find the same information in a book called al-Mu'taqadaat al-Deeniyyah 'inda al-Shu'oob, ed. by Geoffrey Barrinder, which was published in Arabic in Silsilat 'Aalam al-Ma'rifah, no. 173, p. 409.

Thus it is clear that it is not permissible for the Muslim to wear this symbol or to imitate those who wear it. The Muslim believes in the Oneness of Allaah (Tawheed) and believes
that victory, help and strength come from Him alone. Wearing this symbol is contrary to his belief and faith. If he has no option but to buy the products of this company, then at least he should erase their symbol and name so that it is not on his chest, foot or neck. Thus his religious commitment will be safe as will his belief ('aqeedah).

Shaykh Ibn 'Uthaymeen (may Allaah have mercy on him) said:
With regard to images, such as images which appear on clothes for adults and children, they are the same: it is not permissible for a person to wear anything with pictures on it, or to dress his children, boys and girls alike, in anything that has pictures on it.

With regard to words written on garments, such as "I am a Christian" on a sweater, or "I am a Jew" or "Christian" or "sexual fluid" or "the gushing water of man" or writing the symbol for Venus, which is a symbol for immoral actions, and also writing "the ancient Greek god of love" or "alcoholic drink" or the name of a man and woman, or "Christmas" – all of these are unacceptable.

NIKE IS HARAM

-so be careful of walking around with clothing promoting kufr and zandaqa
-Nike means the 'greek goddess of victory' and that is shirk

-so those if you who have Nike at home should wear it and then when it is old replace it with another brand

WEARING TROUSERS BELOW THE ANKLE

Is it necessary to have your pants above ankles
We hear it very commonly that according to Islam, it is necessary for males to keep your pants (or whatever you are wearing on your lower body) above your ankles. i.e., it should not be hanging below your ankles. Is their any authentic Hadith that confirms it or is it more of a tradition thing?

Further, is there any different ruling regarding this during Salat?
Wearing one's lower garment below the ankles (for men) is known as isbal (from sa-ba-la which means to lower). There are dozens of authentic ahadith from the Prophet (*Sallallahu alayhi wa sallam*) prohibiting isbal. For example, here are two well-known ones:
Narrated Abu Huraira: The Prophet (*Sallallahu alayhi wa sallam*) said "Whatever is below the ankles of the izar is in the fire."

Narrated Abdullah ibn 'Umar, the Prophet (*Sallallahu alayhi wa sallam*) said "Whoever trails his garment out of pride, Allah will not look at him on the Day of Judgment."

Both of these ahadith are in Sahih al-Bukhari.
Before getting to the scholarly opinions on this issue, a little bit of history to get some context to better understand this will help. In the society of the Prophet (*Sallallahu alayhi wa sallam*) most people were poor. Clothing was one way the arrogant and rich among them would flaunt their wealth. They would lower their lower garments so that the bottom would get soiled, as if to say "Oh I don't care if this garment is dirtied, I have dozens more like it at home." For the Arabs of that time, their status symbol was wearing garments below the heels and letting it drag behind them in the dirt.

However, within two generations this custom was gone. Arab society grew prosperous and this practice lost its place as a status symbol. Now this is interesting because this was the time of the great imams and fuqaha. The position among the scholars at the time and since then was that pride was prohibited but not the garment itself (one that goes below the ankles).

Today there are two major opinions on the issue of isbal. There is unanimous consensus that isbal when done out of pride or arrogance is haram and in fact it is a major sin due to the explicit punishment prescribed in the Hereafter in the hadith. When it is not done due to pride, the opinions of the scholars are as follows:

Minority opinion: Practising isbal out of habit or custom is haram. This is the opinion of Imam ibn Hajr, Imam ibn al-'Arabi and a minority position among the other madhhabs.

Two of their proofs are the hadiths of ibn 'Umar (ra) and Abu Huraira (ra):

Abdullah ibn 'Umar narrated that the Prophet (*Sallallahu alayhi wa sallam*) said : "Whoever trails his garment out of pride Allah will not look at him on the Day of Judgment." Abu Bakr said "One of the sides of my garment drags below [the other] unless I protect myself against that." The Prophet (*Sallallahu alayhi wa sallam*) said "You don't do that out of arrogance."

[Bukhari]

Abu Huraira narrated that the Prophet (*Sallallahu alayhi wa sallam*) said "Whatever is below the ankles of the izār is in the Fire"

[Bukhari]

Majority opinion: Practising isbal out of habit or custom is makruh (disliked and not recommended). This the standard position of all four madhhabs as well as that of Imam ibn Taymiyya and Imam an-Nawawi.

They have 3 major proofs:

From a fiqhi standpoint, they consider the unconditional hadith (e.g. Abu Huraira's hadith above) as being conditional to 'arrogance' due to the other hadith. So it's important to put all the related hadith together and view them that way.

Some of the salaf understood that if isbal was done for a valid reason it would be permissible.

Considering the historical context above, isbal no longer holds the cultural significance it once did.

The reason why the second group of scholars still categorizes this as makruh is due to the quantity of hadith on this matter. It cannot be mubah (permissible).

What is izzar?

-the indians, malaysian and bengalis wear wrapper and that is izaar
-the rasul (*Sallallahu alayhi wa sallam*) didn't speak about trousers but the izaar
-the Arabs knew about trousers when they conquered spain and not before that
-the word 'PRIDE' in the hadith makes the scholars say you need to wear it for pride for it
to be haram
-therefore Muslims living in cold countries are allowed to wear trousers below
-there is no culture in the world where people wear trousers below the ankles for pride
-the Arabs used to drag their izaar to look down on the poor
-so having the trousers below the ankle is only haram when done for pride
-the Saudi salafis preach otherwise

THE ISLAMIC GUIDELINES TO THE DRESSCODE

1. The basic principle concerning everything that is worn is that it is halaal and permissible, except for that concerning which there is a text to state that it is haraam, such as silk for males, because the Prophet (*Sallallahu alayhi wa sallam*) said: "These two [gold and silk] are forbidden for the males of my ummah and permissible for the females."

Narrated by Ibn Maajah, 3640; classed as saheeh by al-Albaani in Saheeh Ibn Maajah.

Similarly it is not permissible to wear the skin of a dead animal (one that has died of natural causes) unless it has been tanned. With regard to wearing clothes made of wool, goat hair and camel hair, these are pure and permissible.

2. It is not permissible to wear thin or see-through clothing that does not conceal the ‘awrah.

3. It is haraam to imitate the mushrikeen and kuffaar in their manner of dress, so it is not permissible to wear clothing that is unique to the kuffaar.
It was narrated that ‘Abd-Allaah ibn ‘Amr ibn al-‘Aas said: The Messenger of Allaah (*Sallallahu alayhi wa sallam*) saw ‘Ali wearing two garments dyed with safflower and said: “These are garments of the kuffaar; do not wear them.”

[Narrated by Muslim, 2077]

4. It is haraam for women to imitate men and men to imitate women in the way they dress, because the Prophet (*Sallallahu alayhi wa sallam*) cursed the men who imitate women and the women who imitate men.”

[Narrated by al-Bukhaari, 5546]

5. It is Sunnah for a Muslim to start with the right when dressing, and to say, Bismillaah (In the name of Allaah), and to start with the left when taking clothes off.
It was narrated that Abu Hurayra said: The Messenger of Allaah (*Sallallahu alayhi wa sallam*) said: “When you get dressed and when you do wudoo’, start on the right.”

Narrated by Abu Dawood, 4141; classed as saheeh by al-Albaani in Saheeh al-Jaami’, 787.

6. It is Sunnah for the one who is putting on a new garment to thank Allaah and make du’aa’.

It was narrated that Abu Sa’eed said: When the Messenger of Allaah (*Sallallahu alayhi wa sallam*) put on a new garment, he would call it by its name, whether it was a turban, a shirt or a cloak, then he would say: “Allaahumma laka al-hamd anta kasawtanihi as’aluka khayrahu wa khayri ma suni’a lah wa a’oodhu bika min sharrihi wa sharri ma suni’a lah (O Allaah, to You be all praise. You have clothed me with it. I ask You for the good of it and the good for which it was made, and I seek refuge with You from the evil of it and the evil for which it was made).”

[Narrated by al-Tirmidhi, 1767; Abu Dawood, 4020; classed as saheeh by al-Albaani in Saheeh al-Jaami’, 4664]

7. It is Sunnah to pay attention to keeping one's clothes clean, without feeling arrogant or exaggerating about that.

It was narrated from ‘Abd-Allaah ibn Mas’ood that the Prophet (*Sallallahu alayhi wa sallam*) said: “No one will enter Paradise in whose heart is a mustard-seed of arrogance.” A man said: “What if a man likes his clothes to look nice and his shoes to look nice?” He said: “Allaah is Beautiful and loves beauty; arrogance means rejecting the truth and looking down on people.”

[Narrated by Muslim, 91]

8. It is mustahabb to wear white clothes
It was narrated that Ibn ‘Abbaas said: The Messenger of Allaah (*Sallallahu alayhi wa sallam*) said: “Wear white clothes, for they are the best of your clothes, and shroud your dead in them.”

[Narrated by al-Tirmidhi, 994, hasan saheeh. This is what the scholars regarded as mustahabb. Also narrated by Abu Dawood, 4061; Ibn Maajah, 1472]

9. It is haraam for the Muslim man to let any garment he wears hang down beneath his ankles (an action known as isbaal); the limit for any garment is the ankles.

It was narrated from Abu Hurayra (may Allaah be pleased with him) that the Prophet (*Sallallahu alayhi wa sallam*) said; "Whatever of the lower garment is beneath the ankles is in the Fire."

[Narrated by al-Bukhaari, 5450]

It was narrated from Abu Dharr that the Prophet (*Sallallahu alayhi wa sallam*) said: "There are three to whom Allaah will not speak on the Day of Resurrection and will not look at them or praise them, and theirs will be a painful torment." The Messenger of Allaah (*Sallallahu alayhi wa sallam*) repeated it three times.

Abu Dharr said: "May they be doomed and lost; who are they, O Messenger of Allaah?" He said: "The one who lets his garment hang beneath his ankles, the one who reminds others of favours he has done, and the one who sells his product by means of false oaths."

[Narrated by Muslim, 106.]

10. It is haraam to wear garments of fame and vanity, which means a garment that stands out from others so that people will look at the wearer and he will become known for it.

It was narrated that Ibn 'Umar said: The Prophet (*Sallallahu alayhi wa sallam*) said: "Whoever wears a garment of fame and vanity, Allaah will dress him in a garment like it on the Day of Resurrection."

According to another version, "…then set it ablaze." And according to a third version, "will dress him in a garment of humiliation."

[Narrated by Abu Dawood, 4029; Ibn Maajah, 3606 and 3607; classed as hasan by Shaykh al-Albaani in Saheeh al-Targheeb, 2089]

And Allaah knows best.

Praying with pictures of animals and humans on your shirt, the salah is valid but you did haram

-you are allowed to wear animal skin except that of dogs or pigs
-it is haram to dress your son in hijab to see how he will look if he was a girl
-a con artist uses his clothing to deceive you
-the rasul (*Sallallahu alayhi wa sallam*) will make a dua before a garment (new and old)
-you should keep your clean and pure else you maybe punished in the grave
-to walk around in beautiful clothing is mustahab
-white clothing is preferable for men

Is it haram for a Muslims to wear clothing?

-You can't get away from wearing it
-but is it only halal if it doesn't promote homosexuality, kufr, racism etc
-and it should not be over expensive (e.g. a shoe cost $10,000.00)
-the one that stands out with fame and vanity is haram

-It is haram for a Muslim man to wear tight trousers

IT IS ALLOWED FOR A MAN TO WEAR A NECKLACE

-If it is the norm then it halal
-if he is seen as being effeminate, gay etc then it is haram
-it if haram to wear a t-shirt with 'I LOVE YOU JESUS'
-because 'JESUS' is a false deity
-it is haram to walk around with t-shirts with the British flag
-because it has cross and it is the cross of the crusaders
-t-shirts promoting Islam and Muslims are halal but just for men and not women

If there is a specific benefit to be gained, there is no disagreement about wearing a garment which will bring that about. Therefore it is said that when 'Umar came to Syria and found that Mu'awiya ibn Abi Sufyan had appointed a chamberlain, was using fine horses, wearing sumptuous clothes and acting like a king, he questioned him about it. Mu'awiya said to him, "We are in a land where this is necessary." Then 'Umar said, "I neither order you to do that nor forbid you from it." He meant, "You have the best knowledge of your state and know whether you really need to do this, thus making it a good thing, or whether it is unnecessary and so not a good thing. "This indicates that ÔUmar and others thought that the states of rulers and governors vary in different cities, times and circumstances. That is why it is necessary to institute new adornments and political systems that did not exist in the past. It could even be that they are necessary in certain cases.

(cf. Sunan al-Muhtadin by al-Mawwaq)

Umar (r.a) didn't stop Mu'awiyyah from wearing beautiful clothing
-so wear what will maintain your respect from the people

QUESTION 1:

I am a born Muslim as my father was a Muslim revert when I was born but as I was not taught my Deen correctly by my parents (due to lack of knowledge) I did not practice my Deen for a long time and whilst learning about the types of kufr it has come to my attention that may have commuted verbal acts of kufr (i.e. saying you can change your destiny etc) during this time (due to lack of knowledge not disbelief).. since I have been practicing I have gained much more knowledge and I have repented for these deeds and stay far from them.. did I leave the fold of Islam and do I need take shahadah for my deeds to be accepted..?

ANSWER_1:

-it is not completely kuffar
Qadaa predestination
Qadr - destiny

-it is not completely kuffar
-ayat in Quran says that destiny can be changed

-predestination cannot be changed
-the coming of Jesus cannot be changed

Salman (RA) reported that Allah's Messenger (*Sallallahu alayhi wa sallam*) said, 'Nothing averts the decree except supplication and nothing but piety prolongs life."

[Sunan Tirmidhi (4/448) No. 2139, Musnad Ahmad (5/280) No. 22466]

-the rising of the sun in the west cannot be changed
-you cannot change predestine
-but you can change destiny

Allāh blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book (Al-Lauh Al-Mahfûz) (Ra'd 13:39)

QUESTION 2:

1. The Nike sign is a tick mark, can you wear clothes that do not spell NIKE and just have the logo?
2) Also, the day FRIDAY is named after a goddess FRI - i.e., it is the day of FRI, now can we use Qiyaas to accept using Friday instead of Jumaa is Haram?

ANSWER_2::

-all week days have this
-it is better to use jumaah instead
-and use Islamic calendar instead of Gregorian
-it's best not to use qiyas and place a burden on the ummah with the week names
-but better to use Islamic terms when you can

QUESTION 3:

is it true if you buy clothes with haram money and pray in those clothes your prayers are not accepted and if you buy and eat food with haram money your food is haram ?

ANSWER_3::

-your food is haraam
-your prayer is accepted

On the authority of Abu Huraira, who said : the messenger of Allah said : "Allah the Almighty is good and accepts only that which is good. Allah has commanded the faithful to do that which he commanded the messengers, and the Almighty has said: "O ye messengers ! Eat of the good things and do right". And Allah the Almighty has said : "O ye who believe! Eat of the good things wherewith We have provided you" Then he mentioned [the case of] a man who, having journeyed far, is dishevelled and dusty and who spreads out his hands to the sky [saying] : "O Lord! O Lord!" - while his food is unlawful, his drink unlawful, his clothing unlawful, and he is nourished unlawfully, so how can he be answered !"

[related by Muslim]

QUESTION 4:

you mentioned that according to the sharia everything is halal except specified haram, I was told by someone that there are two separate things, things related to ibadah are haram unless specified halal, whereas everything else is halal unless specified haram, was this statement correct by him,

ANSWER_4::

-this person is correct
-fiqh is the opposite of ibadaah where this is concerned

Usool - ul - fiqh

-what leads to haraam is haraam
-what is haraam for one is haraam for all

QUESTION 5:

With regard to wearing clothes that have pictures on them, I thought you said that if the animal’s eyes can't be visible, it is permissible?

ANSWER_5:

-yes this is correct
-if the eyes are not visible it is not haraam
-the izaar was meant in the below the ankle hadith not the trousers